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TO PRAISE
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TO PREACH

THE DOMINICAN TRADITION
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ESSAYS & NOTICES
FROM THE HOUSE
OF ST. JAMES

Veritas

THE MAGAZINE OF THE HOUSE OF ST. JAMES
ANGLICAN ORDER OF PREACHERS

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From the Editor

This issue of Veritas follows our recent annual retreat of the House of St. James, where we gathered to reflect on the theme ***The Grace of Friendship***. That theme appears in different ways throughout these pages.

Several contributions consider how grace shapes the Christian life, including how we relate to one another within the Order. The question of friendship is taken up directly in one essay and sits in the background of others as well.

We have also included a homily from the retreat, reflecting on faith and perseverance in difficult circumstances. Alongside this are pieces of theological reflection, spiritual writing, and artwork of a religious nature.

You will also find the beginning of the **Anglican Dominican Examen**. Because of its length, it will be published in stages over the coming issues. It is offered as a practical guide for prayer and reflection.

As noted in the ***News & Notices***, the life of the House continues to grow and develop. We are grateful for those who joined the retreat, including guests from other Houses. Please continue to keep one another in prayer, especially those facing illness or ongoing challenges.

Submissions for future issues are always welcome, and I look forward to sharing more of the life and work of the House in the months ahead.

In Christ and St. Dominic,

Luke Michael Ironside, OblOP
Editor

St. Thomas & the Revelation of Grace

Br. Jeffrey Mackey, OP

Biblical Grace is an enormously great theme to ponder. Though our brother Dominican Saint Thomas is often caricatured as a "cold rationalist," a professorial mind with little warmth in the classroom, once you center him on Grace, and allow Grace to settle on his writings, he suddenly feels a bit Augustinian, very biblical, and very alive with Grace sprinkled taking Thomas into its unshaking balance.Though G. K. Chesterton called St. Thomas "The Dumb Ox," this was a term given him by students, for his quiet, large and unassuming nature outside the classroom. Thomas comes so thoroughly immersed with Grace, his faith is taken into the classroom as it has always been in his priestly personae.

A significant academic/priestly reality that keeps Grace at the center and gives you a clear narrative arc is found in the maturing and synthesizing teaching of the progressive understanding we find in Thomas. The tangent of Grace necessarily goes through Thomas if we are to capture the immensity of his understanding, that which moves in his soul, and it is of the character of Trinitarian Grace.

Thomas is the one who approaches truth or the search for truth and becomes primarily the historical synthesizer Christian theology demanded without knowing it. Taught within the framework of scholasticism, he was an Italian Dominican who taught in France most of his life. He is illumined by Holy Spirit and becomes *the* mover of those takes Christianity from Platonism [a somewhat closed "truth" system until you move into the light] to a *system which, on God's initiative is for all.* From his books, he makes all but an encyclopedic work of theological philosophical Christianity. *He discovers Grace which moves him intellectually and spiritually into the choice of accepting Grace or rejecting it.* Said Grace becomes more and more present in the writings of philosophy, and spirituality, as the major works appear. There is, no matter how much I have researched, not one date which speaks to this growth or change. It is a concept in synthesis, where God's Grace is seen as abiding in God and existing as that which primarily is offered to the human person before it can be known.One begins to therefore, see in Thomas, *the Ubiquitous Grace of God, manifested in acceptation.* Thomas held initially, that reason stood over and against Grace rather than synthesizing the two into God's wholeness based on the immensity of his Grace. Thus, for Thomas, Grace is absolutely primary

and necessary for *it resides in God, in God himself, and thus is initiated by God himself.* ***It is*** **1.** necessary for revelation; **2.** necessary for illumination; **3.** for salvation; **4.** for merit; **5.** for perseverance; and **6.** even for the healing of human nature itself.

"Grace Perfects Nature" Thomas and a "Commentary on Philippians 2:12-13" – The magnificent balance stated by Apostle Paul – Look with me at the text: *"Labor, you, yourself, in my absence, to work out your own salvation with awe and seriousness, because it is God, himself, who works in you both his will to do, and to do of His good pleasure."* (Mackey Translation).

The Philippian passage is necessary because human nature is created but wounded. The Fall, in Genesis, did not destroy the *imago dei*, but wounds human nature. Remember, as Thomas sees, in Genesis, *"Let us make man and woman in our image and after our likeness."* Likeness is flawed in the Fall, the image of God (in us) is not. Thomas saw that this loss **wounds** the likeness; it **darkens** the intellect; it **bends** the will; it **weakens** the passions; and the person is turned in upon himself. I turn to Bishop Robert Barron on this, his entire theology is based on Thomas' position.

Four wounds of sin:

1. Ignorance (intellect) – Ignorance in life is in-turning of the intellect into itself where the intellect becomes opinion; the thought life self-centered; and the life of the mind becomes and remains the life of the mind.

2. Malice (will) – C. S. Lewis sums up the St. Thomas position on the will by telling us in the 20th century that the face-to-face question is "is this my will or is this Your (God's) will?" Malice is seen as the forethought and planning of the will to do its own both planning and intent.

3. Weakness does not speak of weakness of physicality or bodily inability, but rather this is a sin as in possessing an "irascible appetite." Without Grace the human thought and mental trend is toward a weakness. Romans 3:23 does not have Paul saying we sin because we are sinners, but we sin therefore are sinner. *"Because all people have sin they have fallen short of God's glory."* Sin thwarts the will to holiness; it weakens the will; it turns our beings in and on itself. Sin is that which cannot undo itself how ever much it endeavors so to do.

4. Concupiscence (concupiscible appetite) is the fourth of Thomas' definition of the human condition without Christ. "**Concupiscence** (from Late Latin *concupīscentia*, from the Latin verb *concupīscere*, from *con*-, "with", here an intensifier, + *cupere*, "to desire" + -*scere*, a verb-forming suffix denoting beginning of a process or state) is an ardent longing, typically one that is sensual. In Christianity, particularly in Catholic and Lutheran theology, concupiscence is the tendency of humans to sin. There are nine occurrences of concupiscence in the Douay-Rheims Bible and three occurrences in the King James Bible. It is also one of the English translations of the Koine Greek *epithumia* (ἐπιθυμία), which occurs 39 times in the New Testament. Involuntary sexual arousal is explored in the *Confessions* of Augustine, wherein he used the term "concupiscence" to refer to sinful lust.

Man can still do *some natural* good but cannot order himself to his **supernatural end** without Grace. Thomas is aware of the weakness of the human bodily temptations. This is natural to the Fall in Genesis. Natural reason is insufficient for salvation Thomas is explicit: *"Without Grace, man cannot merit eternal life."* This already places Thomas firmly against Pelagianism.

Since Grace becomes a magnificent emphasis of Thomas, it is good to see what he means

when referring to Grace. Defining Grace precisely, not in any vague sense we read in Thomas, Grace is not just God's favor; Grace is **1.** A real participation in the divine life (Theosis in II Peter 1:4; **2.** A created habit infused by God into the soul; **3.** *"Grace is a certain participation in the divine nature."* (This echoes 2 Peter 1:4 (*"partakers of the divine nature"*)).

Professor Don J. Kenyon one time of Nyack Missionary College in New York wrote, *"Grace is the ability to grasp truth and to make it applicable in one's life."* Here is Thomas stated in contemporary parlance, if stated anywhere. It is a fulness of understanding the Philippian passage referred to by Thomas. In light of this we find two fundamental types of Grace: **1.** Actual Grace: this is God's movement in and on the soul, enlightening the intellect and strengthening the intellect and the will. Grace., always precedes conversion – and is usually called "prevenient Grace." Thomas states, *"The movement of free will toward God is caused by God."*

The second element of Grace is the sanctifying or habitual aspect of Grace. One writer says this is a stable gift dwelling in the soul. It *" makes the soul pleasing to God, and it is that which grounds justification and defines our merit. It [Grace] does not merely assist; it* ***transforms****."* Grace perfects nature, it does not replace it.

One of Thomas's most famous principles is: *Gratia non tollit naturam, sed perficit.* (Grace does not destroy nature but perfects it.)

Grace heals what sin wounded; Grace elevates nature beyond what it could ever achieve on its own; he is deeply anti-Pelagian and God-centered. Justification by Grace is entirely God's work; Thomas lists **four elements** of justification: **1.** An Infusion of Grace; **2.** Movement of free will toward God; **3.** Movement of free will away from sin; **4.** Remission of sins. All four are caused by Grace. As Apostle Paul is clear when he writes, *"The justification of the ungodly is the work of God."* (cf. Romans 4:5)

Human cooperation is real but is an enabled cooperation. Thomas holds: Man truly cooperates. But it is only **because Grace first moves him**; *"Man's free will is moved by God."* This avoids both Pelagianism (where man saves himself); and Determinism (man is a puppet) – such as Behaviorism in Psychology.

We are inarguably reminded that Merit presupposes Grace. Thomas is unambiguous: *"No one can merit eternal life without Grace."* Good works cannot earn Grace. Any merit is an effect of Grace. Merit is possible only because God promises to reward what he himself causes. Philippians 2:13: *"God works in us both to will and to do."* (a favorite Thomistic text).

Thomas discovers that Grace is pastoral and lived, not abstract. Perseverance is a gift of Grace – *therefore Calvin is de-emphasized.* One of Thomas's strongest Grace claims: Perseverance to the end cannot be merited—it must be given. This undercuts any "self-made saint" mentality.

To be continued in the next issue of Veritas.

Forging Friendships in the Face of Fascism

Br. Gideon Strauss, OP

Starting with Aquinas's *Lecture Eleven* on Aristotle's *Book Eight* (in which friendship is considered in relation to different kinds of political regime, ranging from tyranny to democracy), in this essay I want to explore what we as Anglican Dominicans can learn from a Thomist interpretation of Aristotelian ethics for how we do friendship under the objective conditions of the fascism rampant the world's western hemisphere in this twenty-first century.

I intend to do three things in this essay: (1) briefly summarize what Aquinas makes of Aristotle's teaching on the interactions of political regimes with friendship, (2) briefly consider how Aquinas's reading of Aristotle's teaching on the political implications of friendship illuminates the 800-year old internal Dominican governance tradition of capitular democracy, and, (3) with reference to the preceding, raise a few questions for discussion about how we as a community of Anglican Dominican siblings can deepen our practice of friendship so as to withstand the challenges that fascism as a kind of political regime raise for all friendships (if we take the assertions of Aristotle and Aquinas seriously).

In his *Nicomachean Ethics* Aristotle categorizes kinds of government along two axes: on the one axis, asking who governs (one person, a few people, or many people), and on the other axis asking to what end they govern (for the common good or exclusively for their own interest). This scheme produces six categories of government. Three of these categories are good, in Aristotle's view: monarchy (government by one person for the common good—government by a wise autocrat: perhaps we can imagine someone like Singapore's founding prime minister Lee Kuan Yew), aristocracy (government by a few people for the common good—government by the most virtuous citizens), and timocracy (government by many people for the common good—think of it as a democracy of virtuous people). And three are bad: tyranny (government by one person exclusively in their own interest—the cruel autocrat), oligarchy (government by a few people in their own interest—government by the rich), and democracy (government by many people in their own interest—mob rule).

Aristotle believes that the kinds of good political relationships he identified can be compared to kinds of friendship. The political relationships in a monarchy are like the friendships between parents and their children: these are friendships of inequality. The parties are not equal in virtue, but

the higher, older, more virtuous party to the relationship is working for the good of the lower, younger, less virtuous party. The political relationships in an aristocracy (remember that by aristocracy Aristotle means a meritocracy of virtue) are like the friendships between marriage partners: these are friendships in which each gets to enjoy what they genuinely deserve. The political relationships in a timocracy are like the friendships between siblings: the parties to the relationship share equally in goods they all care about similarly.

Aristotle writes, *"In tyranny there is little or no friendship. For where there is nothing common to ruler and ruled, there is not friendship either, since there is not justice."* The tyrant has nothing in common with their subjects, and those subjects are not allowed to pursue any common goods, which means that they cannot cultivate any real friendships.

Saint Thomas Aquinas, in his *Commentary on Aristotle's Nicomachean Ethics*, comments on the unequal and asymmetrical friendship that exists between a virtuous monarch and the monarch's subjects and between good parents and their children that in these relationships the monarch and the parents do good to the subjects and the children without expecting the subjects or the children to have the capacity to do them good in return. Aquinas points out that parents provide three goods for their children: their existence, provision in their needs, and their formation of character and education in skills. I wonder if he wants to imply that similar goods are provided by the monarch to their subjects?

Aquinas comments on the mutually beneficial friendship that exists under the government of virtuous aristocrats and between virtuous married partners that in these relationships the truest justice obtains since people give according to their best abilities and receive what they truly need and deserve. Aquinas comments that these are the kind of friendships that allow for genuine mutual respect and even deep love.

Aquinas also comments on the equal friendship that exists under the government of virtuous timocrats and between virtuous siblings that in these there obtains the greatest degree of similarity in tastes and habits—siblings after all grow up in conditions that tend to make them similar to one another—and the highest degree of equality. For Aquinas, this is a kind of friendship in which people hold many (perhaps all) of their goods in common.

Following Aristotle, Aquinas doubts that any friendship is possible under tyranny, since a tyrant uses their subjects like slaves, while allowing that friendship can be widespread under mob rule, making mob rule the least worst and tyranny the very worst of the bad forms of government. Oligarchy is in between these extremes in that it does allow for friendship, but only among members of the small exploiting elite since, as a group, they treat their subjects no better than a tyrant does theirs.

I first encountered the teaching of Timothy Radcliffe during my postulancy with our Anglican Dominican order. (He has since become my favorite living Roman Dominican.) I love the connection that Brother Timothy makes between friendship and governance, which is no surprise, given Brother Timothy's thorough education in the work of Thomas Aquinas and through Aquinas, Aristotle. In his conversations with Lucette Verboven, collected in her little book, *The Dominican Way*, which we were required to read during my postulancy, Brother Timothy taught (p. 2) that, *"Friendship is part of our Dominican way. . . . We become loving people, able to talk about the God who is love, because we have learned to love in particular. Friendship nourishes our mission because we preach the eternal, equal friendship that is the very life of God."*
Later in that same book (p. 208) he taught about Dominican governance that, *"We Dominicans all agree that truth is to be sought in debate and discussion. Disagreeing with someone is not a problem but an opportunity. If we pray and study the scriptures, and are intelligent and charitable in our debates, we can move together towards truth. What is really distinctive in the Dominican life is that we have Chapters where we reflect on what we*

want to do and how we must live together. This form of democracy has remained unchanged for almost 800 years."

Similarly, in a talk Brother Timothy gave at an Anglican church on The Spirituality of Dominican Government (available for viewing on YouTube), he taught that, *"For Dominicans debate is an expression of fraternal charity. What the medievals understood is that reasoning with your opponent is part of loving him or her as you are drawn into a more spacious truth. You have to learn how to listen. You can't have good debate unless you learn the art of listening."*

To me, Dominican friendship as Timothy Radcliffe describes it is like the friendship among siblings as Aristotle describes it, and Dominican governance as Timothy Radcliffe describes it is like timocracy as Aristotle describes it, and each—our practice of friendship and our practice of governance—creates and maintains the conditions that allows for the other, in a virtuous spiral oriented towards friendship with God expressed in our mission of preaching and the cure of souls.

Since the 2010s we find ourselves in an historical passage from neoliberalism to fascism, with America under Donald Trump (in collaboration with his cabal of oligarchs) taking the global lead in bringing that shift about. I define fascism as political tyranny (expressed on the scale of the modern nation state rather than of the Athenian city state) combined with economic oligarchy (expressed on the scale of a multi-continental capitalist empire). Following Aristotle and Aquinas, I believe this combination of tyranny and oligarchy destroys the possibility of friendship, because the tyrant has no friends—only slaves, and the oligarchs are friends only to one another, treating everyone else as slaves.

Neither Aristotle nor Aquinas would have been surprised that psychologists and sociologists describe America and the America-inflected parts of the world like Canada as suffering an epidemic of loneliness. Loneliness is what we suffer when we do not live in conditions that allow for the flourishing of friendship. Fascism—the modern form of political tyranny combined with economic oligarchy—destroys friendship.

What then might a religious order that has friendship at the very heart of its charism be called to do while fascism is destroying the conditions that allow for friendships to flourish? I believe that this question is existentially and vocationally central for Anglican Dominicans at this moment in history. And I think the question can be elaborated into three subsidiary questions:

1. How might our order serve as a bulwark protecting our practice of friendship with one another against the corrosive acid of fascism?

2. How might our internal governance practices serve as a context for the formation of a capacity for wise and brave resistance against fascism?

3. How may our apostolic life witness to justice-in-friendship to our neighbours as we all suffer the erosion of friendship under the conditions of fascism?

I look forward to debating these questions as siblings in pursuit of the truth, and acting on that truth in the years to come.

Homily for the Annual Retreat of St. James House

Br. Jerome, OP

May the words of my mouth and the meditations of all our hearts,
be ever acceptable in thy sight, O Lord, our Rock and our Redeemer,
in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Let's think about the people who are not identified in our two lessons this morning [Saturday, April 18, 2026]. We begin with the Hebrews on their way to the Promised Land in Exodus.

Moses tells Pharaoh *"Let my people go,"* warns of seven plagues, leads his people through the Red Sea...and then what?

It almost seems as though Moses led the Israelites out into the barren, waterless desert without any clear plan other than to find the Promised Land—and it took the next forty years to get there.

The people are tested, and they quarrel with Moses (the meanings of the names Meribah and Massah). They are hot, tired, hungry, and thirsty. They find themselves fighting wars with almost every country they pass through. They begin to doubt the wisdom of following Moses and begin to talk about going back to Egypt.

Hardship. Hunger and thirst. A seeming pointless journey with no clear end in sight. A Promised Land that seems an unrealistic or unreachable goal. It's not very surprising that these people complain and want relief from their suffering.

As for Moses, he died on the bank of the Jordan, looking across into a Promised Land he would never enter.

I wonder if the author of the First Letter of Peter thought about the Exodus when he wrote those words so beloved by every hellfire-and-damnation preacher in history: *"The end is near!"* [1 Peter 4:7] He wrote these words from "Babylon" (code name for Rome), and addressed them to the "chosen pilgrims of the Diaspora" all across the Roman Empire, who were suffering persecution and death.

Like the Hebrews following Moses, the Christians who followed Jesus and his disciples found themselves suffering in very unpleasant and disappointing circumstances. The Second Coming of Jesus seemed to be delayed, and being a Christian was a dangerous choice.

And how did the writer of First Peter try to reassure them?

"Beloved, do not be surprised at the fiery ordeal that is taking place among you to test you, as though something strange were happening to you. But rejoice insofar as you are sharing Christ's sufferings, so that you may also be glad and shout for joy when his glory is revealed." [1 Peter 4:12–3]

His final advice was *"let those suffering in accordance with God's will entrust their lives to a faithful Creator, while continuing to do good."* [1 Peter 4:19]

That doesn't sound like very encouraging advice to people who are suffering, and it's no surprise that some of those first Christians thought about renouncing their faith, and some did so.

These two seemingly-unrelated scripture lessons both arrive at the same conclusion: life is filled with suffering, and there's not much you can do about it.

So, what to do? In Moses' case, it was march on, no matter how long it may take, no matter whether you'll ever actually set foot in the Promised Land.

For First Peter, it was more like "Keep Calm and Carry On" because you've no right to expect anything different—in this life.

But how do you and I, in this twenty-first century—when we've lost count of how many wars we've been through in our lives, and whether those who started those wars even had any idea how to get them to end—how do we live, as human beings, as Christians, as sisters and brothers, as preachers?

I don't know about you, but as a child I often heard the admonition, *"Offer up your suffering to Christ, who suffered much more for you."* At the time, my "sufferings" were trivial, childish, and quickly forgotten. Today, my vision of the world is filled with pain, worry, and fear for the future.

Part of our common humanity is the knowledge that we are not alone in suffering—it is an experience that we share with the Hebrews in the desert, and the persecuted Christians of the first century, and with every other human being.

Knowing we are not alone can help, but it doesn't actually stop the suffering.

Paul offered some words of encouragement in Romans, chapter 12: *"Do not be overcome by evil, but overcome evil with good."* [Romans 12:21] That's a reminder to us Christians that we are called to bring the goodness and love of God's Kingdom to all those around us.

But as positive as Paul's words seem, he doesn't tell us HOW to overcome evil with good. How do we know what to do, and how do will know it will work? And most importantly, how can we suffer through the trials and tribulations of living in the world today?

For me, there is an answer in the words that begin the eleventh chapter of Hebrews: *"Now faith is the assurance of things hoped for, the conviction of things not seen,"* or in my preferred translation, *"faith is the evidence of things hoped for and the reality of things we cannot see."* [Hebrews 11:1]

Faith is the "secret sauce," the super-power that gives us the courage and confidence to face suffering and keep to what we believe is true—that God loves us and cares about us, and will welcome us to his bosom when this life is over.

Saint Pier Giorgio Frassati (the newest Dominican Saint) died suddenly of polio at the age of 24. He lived in a world that had just suffered through almost five years of what was then called "The Great War."

At Pier Giorgio's canonization last September, Pope Leo quoted the saint's words: *"To live without faith, without a heritage to defend, without battling constantly for truth, is not to live, but to 'get by'; we must never just 'get by,' but live."* — saintly words from a young man.

Faith is what holds us up, enables us to carry on living, and inspires us to take great and tiny risks, to cling to God and one another, to love in a world filled with suffering, war, and hate.

Faith is what enabled Moses and the Hebrew people to march on for forty long years. Faith is what inspired the author of First Peter and the people of the Pilgrim Church to persevere against a cruel empire that rejected their beliefs.

And so it seems right to conclude with the words of another people whose faith sustained them and gave them the strength to endure

suffering.
In the words of an African-American Spiritual from the nineteenth century:

When I was down and heavy laden, my faith set me free,
When I was bound in sin and sorrow, my faith set me free.

When I wandered in the valley, my faith set me free,
When I trusted in my Savior, my faith set me free.

Jesus lifted my burden, and my faith set me free,
He rolled the stone away from my heart, my faith set me free.

And now I'll praise Him evermore, for faith has set me free,
I'll sing His love forever. Faith has set me free.
[Anonymous 19th-Century Spiritual]

O God, whose blessed Son made himself known to his disciples in the breaking of bread: Open the eyes of our faith, that we may behold him in all his redeeming work; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.
[The Book of Common Prayer 1979, Collect for the Third Sunday of Easter]

Anglican Dominican Examen

Sr. Rosie Castelli, OP

The Examen, the key spiritual exercise in Ignatian spirituality, helps those who practice it see the presence of God in all things and in all aspects of life. It is meant to ground a person in the life and action of God through careful examination of the presence of God and how that presence was and is nurtured and/or blocked. The Jesuits see the Examen as a way of finding God in every day life, in our thoughts, motivations, and emotions, in what we have done and in what we have left undone. The process is meant to be positive and a way of centering the actions and cares of the world in God.

This Examen focuses our attention on the charisms of Dominican life. Its purpose is to help the follower of St. Dominic grow in the Dominican identity. St. Dominic lived in the continual presence of God. He said often that the preacher should either speak of God or to God. Members of the Dominican family live by four precepts that center their lives on the presence of God and on the proclamation of His Word. Prayer, Study, Community and Ministry of the Word form the nucleus of our Dominican lives. Dominican lives are also given focus by the great mottos of the Order. Each of these mottos provides a measure in our growth as Dominican witnesses. These dimensions, when taken together, form the Dominican identity and the essence of Dominican spirituality.

The Examen should be prayed over a period of one week once a month with each dimension explored each morning or evening. Begin on a Monday and end your Examen on Sunday with the reception of the Eucharist. Begin each day's examen by meditating/contemplating the meaning of each Scripture passage and how it reinforces God's calling to that particular dimension of your Dominican identity. When you receive the Eucharist on the Sunday following the Examen, give thanks for the great gift of your Dominican vocation and the life you have been called to live.

Dimensions of Dominican Identity:

- To speak always of God and to God
- The Four Great Pillars: Prayer, Study, Community, Ministry of the Word/Preaching
- Truth (Veritas)
- To praise, to bless, to preach
- To contemplate, and to give to others the fruit of that contemplation
- St. Dominic's Nine Ways of Prayer: The bow, prostration, times of repentance, genuflection, clasped/raised hands, outstretched arms, orans, reflective reading, walking in solitude

The Anglican Dominican Examen will be published in segments of one day of the week per issue of Veritas due to length, beginning from the next issue.

The Nearness of the Kingdom

Meister Eckhart, OP

St Luke xxi. 31.—"Know that the Kingdom of God is near."

Our Lord saith that the Kingdom of God is near us. Yea, the Kingdom of God is within us as St Paul saith *"our salvation is nearer than when we believed."* Now we should know in what manner the Kingdom of God is near us. Therefore let us pay diligent attention to the meaning of the words. If I were a king, and did not know it, I should not really be a king. But, if I were fully convinced that I was a king, and all mankind coincided in my belief, and I knew that they shared my conviction, I should indeed be a king, and all the wealth of the king would be mine. But, if one of these three conditions were lacking, I should not really be a king.

In similar fashion our salvation depends upon our knowing and recognizing the Chief Good which is God Himself. I have a capacity in my soul for taking in God entirely. I am as sure as I live that nothing is so near to me as God. God is nearer to me than I am to myself; my existence depends on the nearness and presence of God. He is also near things of wood and stone, but they know it not. If a piece of wood became as aware of the nearness of God as an archangel is, the piece of wood would be as happy as an archangel. For this reason man is happier than the inanimate wood, because he knows and understands how God is near him. His happiness increases and diminishes in proportion to the increase and diminution in his knowledge of this. His happiness does not arise from this that God is near him, and in him, and that He possesses God; but from this, that he *knows* the nearness of God, and loves Him, and is aware that *"the Kingdom of God is near."* So, when I think on God's Kingdom, I am compelled to be silent because of its immensity, because God's Kingdom is none other than God Himself with all His riches. God's Kingdom is no small thing: we may survey in imagination all the worlds of God's creation, but they are not God's Kingdom. In whichever soul God's Kingdom appeareth, and which knoweth God's Kingdom, that soul needeth no human preaching or instruction; it is taught from within and assured of eternal life. Whoever knows and recognizes how near God's Kingdom is to him may say with Jacob, *"God is in this place, and I knew it not."*

God is equally near in all creatures. The wise man saith, *"God hath spread out His net over all creatures, so that whosoever wishes to discover Him may find and recognize Him in each one."* Another saith, *"He knows God rightly who recognizes Him alike in all things."* To serve God with fear is

good; to serve Him out of love is better; but to fear and love Him together is best of all. To have a restful or peaceful life in God is good; to bear a life of pain in patience is better; but to have peace in the midst of pain is the best of all.

A man may go into the field and say his prayer and be aware of God, or, he may be in Church and be aware of God; but, if he is more aware of Him because he is in a quiet place, that is his own deficiency and not due to God, Who is alike present in all things and places, and is willing to give Himself everywhere so far as lies in Him. He knows God rightly who knows Him everywhere. St Bernard saith, *"How is it that mine eye and not my foot sees heaven? Because mine eye is more like heaven than my foot is. So, if my soul is to know God, it must be God-like."*

Now, how is the soul to arrive at this heavenly state that it recognizes God in itself, and knows that He is near? By copying the heavens, which can receive no impulse from without to mar their tranquility. Thus must the soul, which would know God, be rooted and grounded in Him so steadfastly, as to suffer no perturbation of fear or hope, or joy or sorrow, or love or hate, or anything which may disturb its peace.

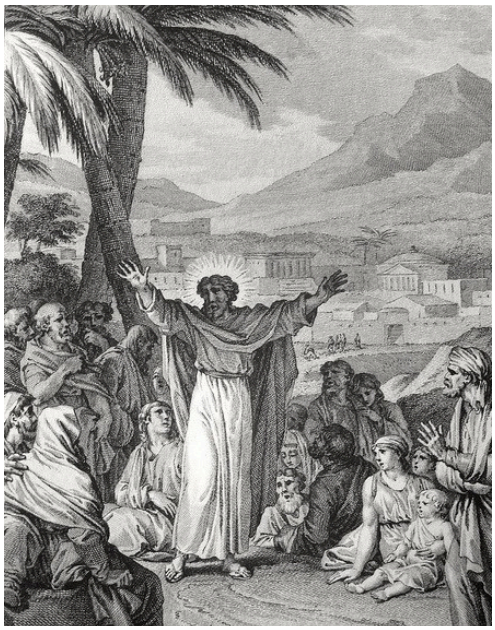
The heavens are everywhere alike remote 22-23 from earth, so should the soul be remote from all earthly things alike so as not to be nearer to one than another. It should keep the same attitude of aloofness in love and hate, in possession and renouncement, that is, it should be simultaneously dead, resigned and lifted up. The heavens are pure and clear without shadow of stain, out of space and out of time. Nothing corporeal is found there. Their revolutions are incredibly swift and independent of time, though time depends on them. Nothing hinders the soul so much in attaining to the knowledge of God as time and place. Therefore, if the soul is to know God, it must know Him outside time and place, since God is neither in this or that, but One and above them. If the soul is to see God, it must look at nothing in time; for while the soul is occupied with time or place or any image of the kind, it cannot recognize God. If it is to know Him, it must have no fellowship with nothingness. Only he knows God who recognizes that all creatures are nothingness. For, if one creature be set over against another, it may appear to be beautiful and somewhat, but if it be set over against God, it is nothing. I say moreover: If the soul is to know God it must forget itself and lose itself, for as long as it contemplates self, it cannot contemplate God. When it has lost itself and everything in God, it finds itself again in God when it attains to the knowledge of Him, and it finds also everything which it had abandoned complete in God. If I am to know the highest good, and the everlasting Godhead, truly, I must know them as they are in themselves apart from creation. If I am to know real existence, I must know it as it is in itself, not as it is parceled out in creatures.

The whole Being of God is contained in God alone. The whole of humanity is not contained in one man, for one man is not all men. But in God the soul knows all humanity, and all things at their highest level of existence, since it knows them in their essence. Suppose any one to be *in* a beautifully adorned house: he would know much more about it than one who had never entered therein, and yet wished to speak much about it. Thus, I am as sure, as I am of my own existence and God's, that, if the soul is to know God, it must know Him outside of time and place. Such a soul will know clearly how near God's kingdom is.

Schoolmen have often asked how it is possible for the soul to know God. It is not from severity that God demands much from men in order to obtain the knowledge of Himself: it is of His kindness that He wills the soul by effort to grow capacious of receiving much, and that He may give much. Let no man think that to attain this knowledge is too difficult, although it may sound so, and indeed the commencement of it, and the renouncement of all things, is difficult. But 24-25 when one attains to it, no life is easier nor more pleasant nor more lovable, since God is always endeavouring to dwell with man, and teach him in order to bring him to Himself. No man desires anything so eagerly as God desires to bring men

to the knowledge of Himself. God is always ready, but we are very unready. God is near us, but we are far from Him. God is within, and we are without. God is friendly; we are estranged. The prophet saith, *"God leadeth the righteous by a narrow path into a broad and wide place, that is into the true freedom of those who have become one spirit with God."* May God help us all to follow Him that He may bring us to Himself.

Amen.



ARTISTS' CORNER

Resurrection of Christ (1520)
by Benvenuto Tisi (1481–1559)

News & Notices

House of St. James - Anglican Order of Preachers

House Retreat

On Saturday, April 18, the members of the House of St. James gathered via Zoom for our annual retreat. The retreat theme was *The Grace of Friendship - Among Ourselves and With God* and was a full-day event, with insightful and timely presentations from Br. Jeffrey Mackey on *St. Thomas Aquinas and the Revelation of Grace*, from Br. Daniel Tatarnic on *How the Church Mission Matters: Friendship as Ecclesial Pedagogy*, and from Br. Gideon Strauss on *Forging Friendships in the Face of Fascism: St. Thomas Aquinas's Commentary on as a Resource for Anglican Dominican Practice in the 2020s.*

The presentations were followed by our annual business meeting, with a focus on an evaluation of our growth over the past year and ideas for the future.

The retreat was well-attended, including guests from other Houses with the Anglican Order of Preachers. Some of the presentations have been published in this edition of *Veritas* and videos will be made available on the House's YouTube channel.

Prayers Needed

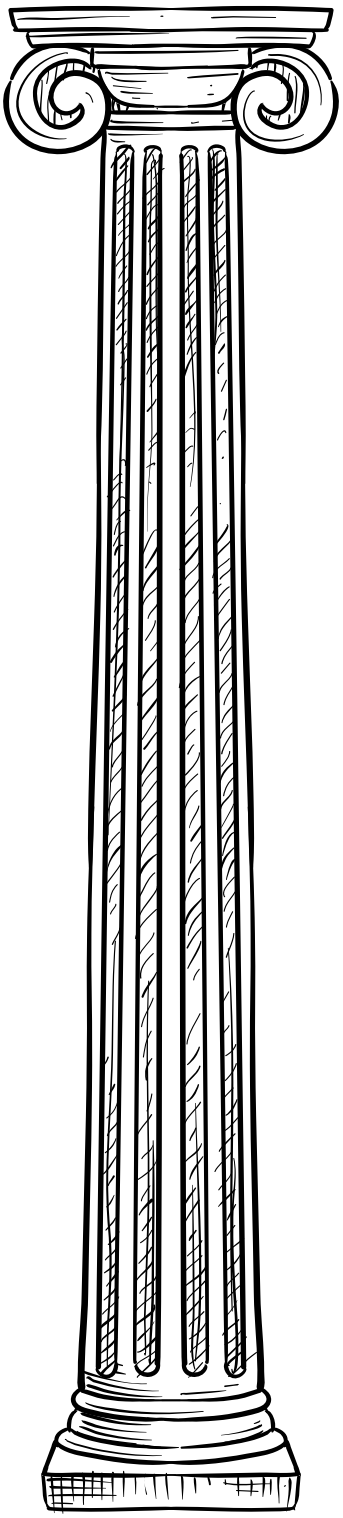
Please keep the following in your prayers as they face ongoing illnesses and/or issues:

- *Brother Don Bailey*
- *David, the brother of Brother Peter Cory*
- *Oblate Donna Leary*
- *Sophia, wife of Brother Jason*
- *Brother Jeffrey*
- *Brother Daniel Johnson*
- *Brother Gideon Strauss*
- *Oblate Ronald Firestone*
- *Sister Rosie Castelli*

Donations - Anglican Order of Preachers

Please consider making a donation to the Anglican Order of Preachers through the website, using the following form:

https://www.anglicandominicans.org/make-a-donation.html



Contributions

We warmly invite submissions of articles, book reviews, notices, poetry, and artwork for the next issue of Veritas. Contributions from across the Anglican Dominican community and friends of the Order are most welcome. Please send submissions or enquiries to the editor, Luke Michael Ironside, at luke.ironside@yahoo.com.

We look forward to sharing your voices and creativity in the upcoming issue.

Members of the House of St. James

Life Professed Members:

- Br. Don Bailey
- Br. William Burk
- Br. David Casey
- Sr. Rosie Castelli, *Prior*
- Br. Peter Cory
- Br. Jason Gaboury
- Br. Kevin Goodrich
- Br. Christopher Hamlett
- Br. Jerome Hudson
- Br. Daniel Johnson
- Br. Jeffrey Mackey
- Br. John Maine
- Br. Noah McLellen, *Sub-Prior*
- Sr. Elena Thompson
- Br. Peter Tonge

Novices:

- Br. Matthew Augustine (*Making life profession in August, 2026*)
- Sr. Pamela Monahan (*Making life profession in August, 2026*)
- Br. Gideon Strauss
- Br. Daniel Tatarnic

Oblates:

- Dale Careen
- Luke Ironside
- Rt. Rev. Ronald Firestone
- Donna Leary

Associates, Postulants and Aspirants who worship with us:

- John Bobb, *Associate*
- Joshua Scott DuBois, *Associate*
- Rt. Rev. Rodney Michel, *Associate*
- DeSales Harrison, *Postulant*
- John Candon, *Aspirant*

Anglican Order of Preachers

To Praise, To Bless, To Preach

The Anglican Order of Preachers is an apostolic religious community made up of members all throughout the Anglican Communion inspired by the spiritual tradition of our founder Saint Dominic de Guzman.

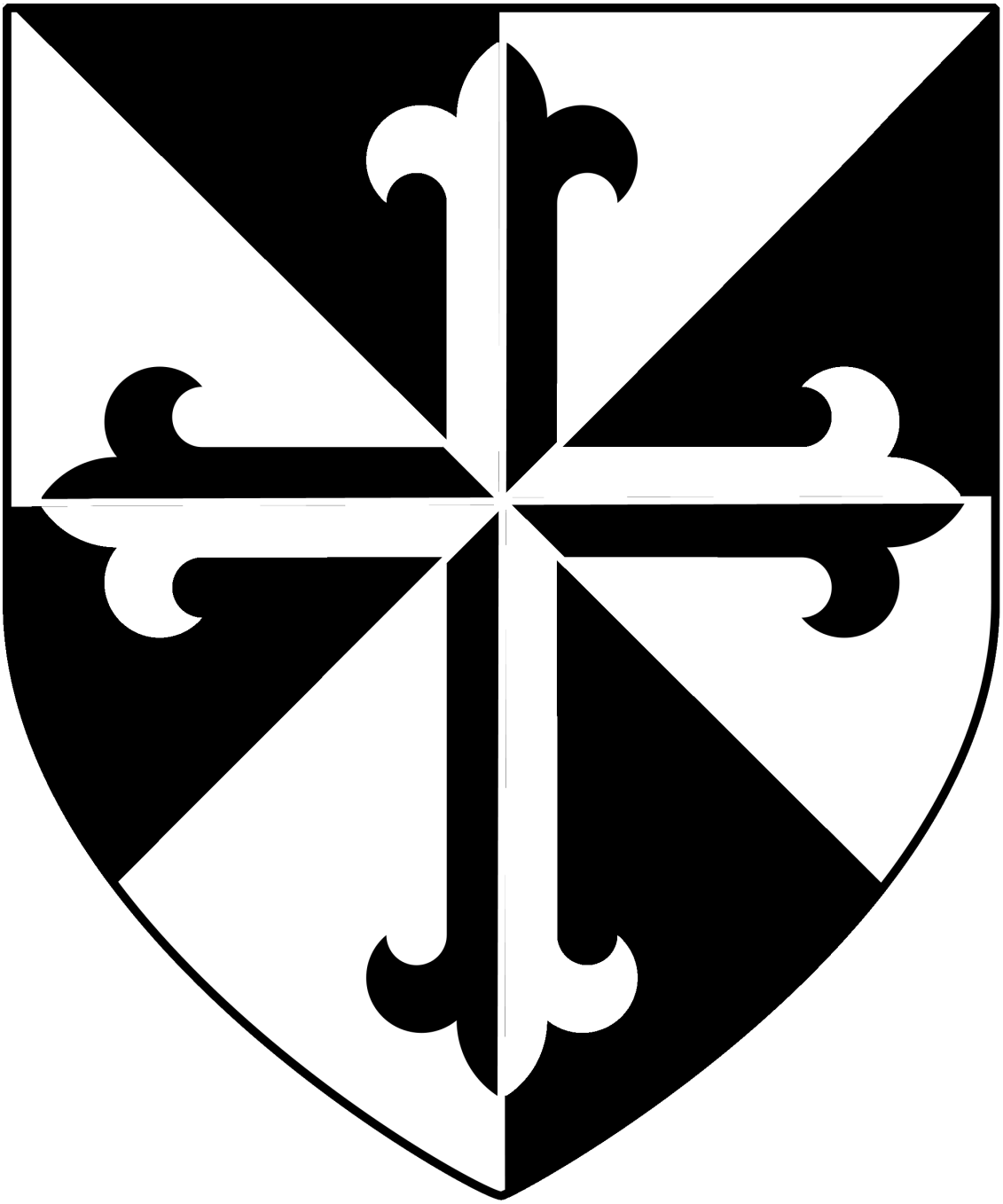
The mission of the Church is the mission of Jesus Christ: namely, to go into the world and proclaim by word and deed that the kingdom of God is at hand. Preaching has always been at the heart of the Dominican vocation since the formation of the Order by St. Dominic de Guzman in the year 1216. This is because the Dominican way, especially within the Anglican tradition, is essentially the apostolic way of the New Testament rebirthed and revived within the fullness of the Church's catholic and evangelical heritage.

We stress the importance of traditional preaching ministries while also recognizing that the proclamation of the Gospel can and should happen through a variety of mediums. Thus, while we prepare all of our members to be pulpit preachers, we recognize that for some, their commitment to the ministry of proclamation will take place primarily outside of the pulpit.

Specifically, we believe our ministry of proclamation has two divisions. Preaching and teaching to those who have not professed Christian faith (*evangelism*) and preaching and teaching to those who have professed Christian faith (*discipleship*). While our brothers and sisters may engage in a variety of ministries, a central commitment to these two types of proclamation ministry is understood to be central to the Dominican way.

You can learn more about the Anglican Order of Preachers and our way of life by visiting our website:

https://www.anglicandominicans.org/



Veritas

THE MAGAZINE OF THE HOUSE OF ST. JAMES
ANGLICAN ORDER OF PREACHERS